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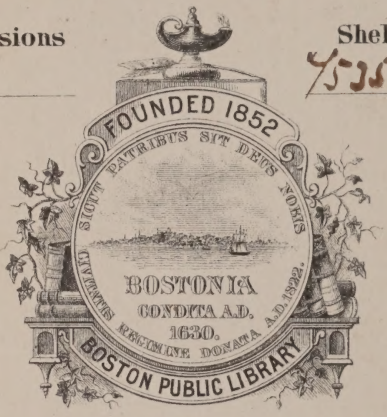

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SERMON

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR PROMOTING

CHRISTIAN KNOWLEDGE,

AT THEIR ANNIVERSARY, MAY 25, 1825.

BY WILLIAM JENKS, A. M.

WITH THE

Annual Reports of the Directors and Treasurer,

AND A LIST OF MEMBERS.

BOSTON:
CROCKER & BREWSTER, NO. 50, CORNHILL.

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Apr. 29, 1871.

SERMON.

2 CORINTHIANS 11:29.

"WHO IS WEAK, AND I AM NOT WEAK?"

THERE is hardly a human character, in the whole range of history, more deserving to be studied than that of the Apostle Paul. The sketches of his life, previously to the period of his conversion, present interesting traces of intelligence, decision and earnestness. His education and acquirements, comprising the use of advantages uncommon for a Jew, and hardly noticed in the nation, except perhaps in the nearly cotemporary cases of Philo and Josephus, show him as a man of unusual influence and consideration. At his feet the witnesses *laid down their clothes*, when the first Christian Martyr was stoned, to which barbarous act of ungoverned zealots he *was consenting*. An equal zeal for the law, and equal hostility to the rising church of Christ distinguished the pupil of Gamaliel. We find him foremost in the persecution at Jerusalem, which scattered thence all but the apostles. To him the high-priest committed authority to

bind and cast into prison, not only there but at Damascus, such as he might find calling on the name of Christ.

During this period he appears to have been a man of strict morals, and believing that he did God service. But when new views and feelings had been imparted, by his miraculous conversion to Christ, all this strictness of morals, and every hope he had entertained, grounded on obedience to the law of Moses, was relinquished as effecting his justification before God—and the self-righteous Pharisee, the zealous bigoted persecutor became a suppliant for mercy.

The disposition he evinced after this period, and until the close of life, was uniform. Few traces remained of his original character, except its ardor, resolution and perseverance. Yet the object which engaged these dispositions was totally changed. The dispositions themselves were chastened. His ardor was now a holy zeal for the service and glory of that Jesus, whom once he had persecuted in His followers. His resolution led him to meet undismayed the enemies of the cross, and to confront every danger, rather than renounce the hope of the Gospel. That Gospel he adorned as well as defended. His various labours, and persevering cultivation of the cause he had by Divine grace espoused, evinced a steadiness of character and fixedness of purpose, qualifying him for high enterprises, and preparing, under God, for great success.

But there is one distinguishing feature in the character of the Apostle, that seems peculiarly an implant-

ation of the Holy Spirit. It is not hardihood in daring, nor mere elevation of mind; nor is it urbanity of manner, the result of education and converse with educated men; nor is it merely an inflexibility of determination in the pursuit of an object deemed important; it is a deep and active sympathy in the interests and sufferings of others. Such is the sentiment of the text.

It will be the business of the present discourse to show, that the spirit of genuine religion excites a tender concern for the wants of mankind, and uses all practicable efforts to supply them.

1. God is love. He is the author of those dispositions of heart and mind which constitute religion. *God hath not given us the spirit of fear*, says our Apostle, *but of power, and of love, and of a sound mind.* The emanations of His grace, or influences of His Spirit, assimilate the human character to a moral likeness of His own—inspire an inclination to exhibit in life, and acording to the ability and condition of the receiver, that, which, in His condescension and favor towards man, has characterised the Divine Bestower of all good.

Our minds, enlightened by a revelation from God, and following the train of thought it communicates or excites, may ascend in contemplation to the period, when, existing by Himself, and all-sufficient and glorious, God, self-moved, desiring to impart happiness—to communicate blessings—created intelligent agents to partake of His own felicity. Beneficence, combined with holiness and justice, has distinguished all

His works of creation and providence. *God is good to all, and His tender mercies are over all His works.*

The very contemplation of such a character, with any degree of interest and affection, is calculated to impress in similar degree its likeness. A knowledge of God, therefore, a diligent cultivation of acquaintance with Him, as manifested in His word, His works, His providential conduct, is essential to the existence of religion, and evinces itself in the expressions of a disposition to obey and resemble Him. But,

2. The scheme of salvation evinces love. By its complex preparations and provisions it exhibits the Divine beneficence in the most striking manner. Compassion is displayed toward sufferers—nor is that compassion an inefficient principle. It suggests and provides a remedy. That remedial provision is suited with infinite skill and condescension to the emergency. A Saviour is promised. Faith toward Him is excited, and kept in action age after age. He is *the desire of all nations*, and appears, at length, *to preach good tidings unto the meek, to bind up the broken in heart, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.* A world of immortal beings lying in sin, and exposed, by the righteous constitution of the universe, to misery, moved the Divine compassion; or rather, perhaps, afforded a field for its display in the sight of innumerable intelligences, and called forth, for their admiring contemplation and love, attributes, which had else been dormant, and without an object.

3. In the contemplation of Christ Himself, we discern a display of tender concern for mankind. Here the subject is brought nearer. The being we contemplate has assumed our own form and image. *We have not an High-Priest, who cannot be touched with the feeling of our infirmities. He was in all points tempted as we are—yet without sin.* Familiarised to restrictions, to poverty and neglect—accustomed to sufferings—*He was a man of sorrows, and acquainted with grief;* yet *he went about doing good—setting us an example, that we should walk in his steps.* His life was a life of benevolent and condescending exertion for human welfare, and His death crowned it gloriously, setting the seal to an example, which, the more it is examined and reflected on, appears the more Divine. *Though He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich.*

Had He consulted merely His own dignity, the dazzling throne of heavenly dominion might have retained Him, and thousands of thousands might have ministered to His praise, and obeyed His mandates. But, relinquishing these honors, He *tabernacled in flesh*, and that *in the form of a servant;* and died for us, when yet he might have avoided it, as a common malefactor.

4. Religion being a conformity to the example of Christ, will show itself in love, and its appropriate and possible expressions. The Saviour himself brings His disciples to this test, and gives them to understand that they deserve not the appellation of His friends, if

His example be not regarded by them as a model for their own lives. Our Apostle also declares, *if a man have not the Spirit of Christ, he is none of His.* Solemn and impressive declaration! It is enough, one would think, to wipe away for ever the oft-repeated objection against His religion, that more tumults, wars, jealousies and violences had resulted from it, than from any other source. Not from the religion of Jesus, however, have these results been experienced. They arise out of the hearts of men, as yet unsubdued by that religion. They evince any thing but the possession of its temper, and subjection to *that kingdom, which is righteousness and peace and joy in the Holy Ghost*—the bearing of that *fruit of the Spirit, which is in all meekness, and holiness, aud gentleness of mind.*

When, therefore, the spirit of Christ is imparted, that spirit will prove its genuineness and its efficiency in transforming the character to a moral resemblance of Christ. In St. Paul this effect was strikingly visible. The grand effort of his life, after his conversion, the ardent panting of his desire and breathing of his spirit was for conformity to Christ. To Him he had *sacrificed all things;* for Him he was willing to submit to all hardships; His people were the beloved associates whom he chose, whose welfare he pursued, whose distresses he labored to relieve. Ask you the powerful motive, which urged him on to the accomplishment of all his labours of self-denial and personal hazard, let the Apostle himself answer—*the love of Christ constraineth us.* And even his own life he

counted not dear, that he might be *conformed to the fellowship of His sufferings and example of His death.*

In the afflictions, therefore, of the churches of Christ the Apostle took a sympathetic and active part. He gathered collections from Gentile converts, to relieve the sufferings of Jewish Christians. And be it remembered, that the primitive believers were not backward in bestowing. One precious class or division of them had been prepared for a whole year; and, instead of needing to be roused to duty by the exhortations of the Apostle, extorted, as it were, his affectionate commendations.

The grand principle itself being established, and the general disposition being wrought into the heart, the display of its effects will be various, according to the opportunities which the providence of God may present. One Spirit, in diversified operations, evinces that simplicity and unity of design and effect, which our Lord displayed in resolving all the commandments into love of God and of our neighbor. And *love*, says our Apostle, *is the fulfilling of the law.* So strong was it in him towards his fellow creatures, and such an interest did he take in their welfare, that *his spirit could not rest;* his fervent mind so laboured, that it roused his deepest sympathies, and he could exclaim, *Who is weak, and I am not weak!* Where is there a sufferer, whose case does not excite my commiseration, but is regarded by me with indifference or neglect! He *laboured*, therefore, *more abundantly* than any of his age, in advancing his Master's kingdom, by *beseeching men to be reconciled to God*, and forming,

and sustaining and instructing the Churches of the Redeemer.

Does it not then appear, that a tender concern for the wants of mankind, and efforts to relieve them, form much of the disposition and result of the Gospel of Christ?

The application of this subject is easy and obvious.

While men exist on the earth—at least until the entire moral renovation of our species—there will be scope for the display of energetic and expanded Christian benevolence in the supply of human wants. The very necessities of our nature and condition, constitute the firmest bond of human society. The inequality in our circumstances is the providential excitement to activity, and an occasion for the display of many virtues. By this, some are intrusted with the talent of bestowing, which the necessities of others call into operation. Some are made capable of direction, while others demand from them a fostering care. The feeble infant requires the tenderness, instruction and watchful guidance of a parent, and rulers are intrusted with the welfare of a people. The capacity to do good, in whatever way it can be exercised, imposes on its possessor a responsibility to Him who bestowed it, the Giver of *every good and perfect gift.* That there are any, who stand in need of the display of this capacity, in the promotion of their own welfare, is a part, though sometimes a mysterious part of His counsels, which have ordained that a portion of His creatures should receive His bounty through the blessings

He has bestowed on those, who, in other respects, are their fellows.

The Society I address, and whose cause I am pleading before this audience, was founded in view of the lamentable wants of a large portion of the community, in regard to the means of religious instruction and moral improvement. At the time of its formation, there was no Institution for the express purpose of rearing up *sons of the prophets*, to sustain the sacred office of a spiritual teacher—much less was there an energetic and numerous association united in the pleasing research of pious, devoted youths, and the training of them for the work they loved. The churches had declined from the purity of our Ancestors in a great and alarming degree; and it became desirable, and an imperious duty, that friends of Christ, friends of man, should rally round the standard of the Gospel.

In consequence of these views and feelings, books of piety were printed, and circulated gratuitously; or gathered in small libraries, for loan, and perusal in parishes or neighbourhoods. At length missionaries were employed to visit feeble and destitute churches, and labour in building up the *waste places* of Zion. Investigations were pursued with benevolent ardour, and the result of them was communicated to the public. An interest was excited. Female Auxiliary Associations poured their gifts into that Treasury of the Lord, which He has placed under the superintendence of this Society. It is believed their benefactions have been expended with discretion, economy and good success. Thanks and praise are due to *the Father of*

merices, and God of all comfort, that He has been pleased to make the Society a dispenser of His bounty for the good of souls.

A stated, faithful ministry is of an importance truly incalculable. Do you doubt it? Go, then, where it is not enjoyed. See the situation of the inhabitants. Their house of worship, if they have one, is out of repair, neglected and forsaken. The day that others keep holy dawns indeed on them, but they know it not as the Christian Sabbath. Their streets are infested by idle children, little taught during the week, and not at all on the holy day—exhibiting in their neglected dress and general appearance, deportment and language, the painful evidence that they know not God, nor Jesus Christ, whom He hath sent. The tavern thrives—not from affording shelter and food to the traveller, but the indulgencies and means of dissipation to the idle and already dissipated inhabitant. In short —for why dwell on the disgusting, awful picture—all is awry, out of place, disorderly, and proceeding from bad to worse.

Let such a people be presented with one of those precious gifts, which Christ, ascending to His God and our God, His Father and our Father, bestowed on man—*a teacher of the Gospel in faith and verity* —intelligent, pious, affectionate, devoted, faithful— and, with the presence and blessing of the Great Head of the Church, mark what a transformation shall ensue. The house of God is repaired and frequented. The public inn reverts to its just and original employment—the schools are visited, superintended and encouraged—

and gradually do their office. The holy day is no longer openly profaned. A Sabbath school collects, interests, employs and instructs the children. The Church, if any of its aged, mourning members have survived—for no additions of the young have been in such a place witnessed for years—begins to rejoice in its accessions of members and influence. Society wears a new face, Angels rejoice over many a penitent, and mortals receive a benefit of more value than worlds.

Say not this is a fiction of the imagination. My hearers, the missionaries of this Society have reported to us such cases in our own land—yes, in New-England —where puritans found an asylum, reared churches, established governments, subdued the forest, and left families in comfort—to grow worldly and vain, and riot in the neglect of God.—Our missionaries have been, in some instances, the happy instruments in His hand of effecting the alteration I have described. They have seen the alteration, and, as I have said, reported it; and the report excites a desire to realize the change wherever it is needed—a desire inextinguishable but by success. And, my hearers, let me remind you, that, with the blessing of God, your wealth, if He has intrusted you with that talent, may be an instrument of realising such a change. It may aid in sending forth and supporting the faithful herald of the Gospel, until his Master shall rear around him the friends on whose kindness he may safely lean. Your bounty may gladden the hearts of disconsolate,

praying Christians, who lament the evils they cannot remedy,—and will pray for blessings on those, whom God shall be pleased to make the instruments of dispensing His gifts. May he bestow this privilege on you—and the glory be His forever. Amen.

Annual Report

OF THE DIRECTORS OF THE MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Read, May 24, 1825.

Amidst that variety of exertion, to which a warmer glow of benevolence has excited increasing numbers within the last few years, the means of doing good enjoyed by our Society have not been commensurate with its wants. These wants arise from the applications that result out of former efforts. The very name the Society bears, and the customary expenditure of its funds, are calculated to invite these applications; and it would unquestionably give a high degree of satisfaction to all its members, were the Directors able to report, that they had, in every instance wherein their aid had been solicited, found no difficulty in meeting the request by prompt and adequate assistance. Yet, perhaps, this were a felicity hardly to be expected—and much of the business of a Report of annual labours and cares, in the management of our Benevolent Societies, consists in a detail of wants discovered and urging for relief, and in the petition for supply.

The Directors can, therefore, but consider themselves mainly, as, under God, the instruments of dispensing that share of His providential bounty, which members of a Christian community allot to the objects that engage the attention of this Society. In dispensing this share, they would feel that they are stewards for God, for the Society, and for beneficent friends.

The establishment of the Gospel Ministry, with its salutary accompaniments of Christian example and superintendance, and regular, habitual administration of ordinances, they have considered as one of the most efficient means of 'promoting Christian knowledge;' and have therefore bent their efforts during the last, as for several preceding years, to the procuring of such a blessing for destitute or feeble congregations. And, in order to afford their aid with the greatest effect, and give opportunity for the exertion of whatever strength such congregations were able to employ, they have generally, in assigning a grant of aid for a series of years, diminished gradually the annual sum—hoping that, by the Divine blessing on a faithful ministry, the church and people might increase to such a degree in strength and numbers, as at length to maintain the Gospel among themselves.

In pursuance of this plan, the Directors have, as means were afforded, extended aid to religious Societies in Maine, New-Hampshire and Rhode Island, beside several in Massachusetts. Most of these had been applicants previously, and had received attention. But some new cases have been presented, which call for new efforts, and offer the prospect of rewarding them.

Maine.

The last Annual Report mentioned, that a mission of three months at *Albany* had been commenced by Rev. Mr. *Hilliard*, but not finished, on account of bodily indisposition. A communication from him, received soon after, states: 'I have now completed the term of Missionary service assigned me by your Society in Albany, comprising thirteen Sabbaths. I left them in a state which renders it very desirable they should be favored with further help, and fondly expecting to receive it from the same benevolent source, to which they are already so much indebted. They are now looking up their public land—speak favorably of providing a place for

public worship, which they much need, and occasionally mention how desirable it would be to become established in the ministry of the Gospel—this, however, seems remote.'—'The people seem as much inclined as ever to give a favorable reception, both in public and private, to those attentions which it is my business to show them.' In his journal Mr. Hilliard remarks the varying appearances at different meetings he attended—the observance of the Monthly Concert of prayer on Monday evening—'pleasing proofs of attention' on the Lord's day—at a lecture, 'unexpected number and solemn season—several were moved to tears.' On another occasion, he notices a 'weekly prayer-meeting. The weather was rainy, and of course the number small; but I trust we experienced, as on numerous other occasions, the faithfulness of Christ's promise, "Where two or three," &c. This meeting,' he adds, 'originated in a lecture appointed last winter at the request of a member of the Church who was unable to go out. From some favorable appearances it was thought best to meet every week at the same place for prayer, with special reference to the influences of the Spirit for a revival of religion.' The next day he observes, 'Several of the Church came into my room to converse upon religious subjects; and, as they seemed interested, we spent part of the time in reading and expounding the Scriptures, and in prayer.' On the Sabbath after was 'a full and attentive assembly,' and a male candidate propounded for membership with the Church. Five children were soon after baptized at a lecture, and at the prayer-meeting was 'a larger number than the last week, and a very pleasing interest. Conversed with a very promising young woman, who had for some time been serious, but now,' says the Missionary, 'for the first time, to my knowledge, expressed a diffident hope in Christ.' On the next Sabbath, 'preached a third sermon at a private house. Full assembly, and the most solemn season I had witnessed in the place.' Two days after this, Mr. H. 'penetrated into the forest to visit some families remote from public advan-

tages—had a little prayer-meeting, and left some Tracts—could not help hoping that this part of the wilderness would one day blossom as the rose.' After the preparatory lecture, 'followed by a church-conference,' on Lord's day 'admitted the candidate—administered the Communion to about twenty-five—baptised seven children and youth—and preached a third Sermon in a School-house.'

Our Missionary in going remarks that he 'attended the Cumberland Conference of Churches, which proved a very interesting season. This establishment,' he adds, 'has recently taken place in five counties of this State, excites general attention, and promises great usefulness.' And on leaving Albany he observes: 'On the whole, I think that this town, though apt to be overlooked, on account of its local obscurity, yet from prevailing union and good order, together with the religious susceptibility of many of its inhabitants, has much to recommend it to the notice of the charitable and pious.'

The favourable prospect, which was presented in the reception and labours of Mr. Hilliard, grew still more favorable; and the Directors were informed that the people of Albany supported him among them six weeks more, in addition to their contribution made for this Society. 'Desirous of encouraging such a spirit, and in confident expectation that its exhibition will be continued and increase,' the Board agreed to maintain their Missionary there for a further term of three months in this present year—on condition that, within the same year, the Church and Society of that place provide his support for three months more.

Of other applications from Maine, and measures in consequence, none are yet in such maturity as to be reported—except that, in the town of East Andover the settlement of a young gentleman highly recommended has been aided by a grant. We have no definite intelligence from that town since the period of his ordination; but as the assistance of this Society extends to an annual payment of a small sum for five

years, his reports, it may be expected, will soon inform us of its state.

New-Hampshire.

The Rev. Mr *Upham*, late of *Rochester* in this State, of whose interesting settlement there and favorable prospects, the Reports of the last two years gave information, has since felt it his duty to leave that station and accept a Professorship in Bowdoin College. The Board of Directors viewed his removal with regret, such had been his usefulness; yet, 'in the hope that the regular ministration of the word and ordinances of the Gospel, so happily revived and continued by him, might still be supported, agreed to continue the annual assistance voted to Mr. Upham, and apply it to the support of such minister as might be settled in his room, with their approbation.

The Rev. Mr. *Burt* remarks, in reference to the place of his settlement, 'Since my last report I have continued to labour at *Durham*, and have been occupied in the ordinary routine of ministerial duties. No very essential changes in the state of the parish have taken place. Our congregations have been quite as large as in any preceding year, and, in my opinion, have rather increased. One member has been added to the church—several infants have been baptized, and the ordinance of the Supper has been regularly and statedly administered. The church remains united both in sentiment and feeling, and the members seem to be, in a good degree, impressed by the character and duties of their calling. The monthly concert is regularly attended—a Sunday-school is maintained, and some good, I trust, has been done. Efforts have been making, and have succeeded, to organize the parish under our recent laws, and the result will, I think, be beneficial. The subject of a ministerial fund is now in agitation, and something may be expected in that way; say, immediately, from 500 to 1500 dollars. Extensive repairs

are making on our house of worship, and will now be completed in a few weeks, the cost of which will amount, probably, to 300 dollars.' In conclusion he observes, 'On the whole, I am persuaded the public mind is becoming more enlightened, both in this place and in the region around us —a stated ministry is more duly appreciated—regular institutions are more generally esteemed and better attended. The result eventually, if the work goes on, cannot be doubtful. Our desolations will cease—our churches will be strengthened, and Jesus Christ will be glorified. That this result,' he adds, 'may be speedily hastened is our anxious wish, and may it be our fervent prayer.'

The engagement of Mr. *Cummings* at *Stratham*, noticed the last year, resulted in his settlement there. In a communication received from him in January, he remarks, 'I cannot state any great change of views and feelings among the people, but there is evidently a very serious attention to the means of grace—and it is a frequent remark by the neighbouring ministers, with whom I exchange, that they rarely find so numerous and attentive an audience. We have had but one addition to the church, since my settlement—a female, mother of a family, who gave up her household on the same day with herself. —Several more are in suspense respecting a profession of religion. Religious conferences and prayer-meetings are generally well attended. It is always an object with me,' observes Mr. Cummings, 'in such meetings, to give a plain and dispassionate view of some practical truth, and make a direct appeal to the conscience. I find this the more necessary, because the people have heretofore been much agitated by excitements, which produced few real conversions. And they almost concluded there could be no religion when there was no extraordinary excitement.

'We had the last season,' he proceeds, 'a very interesting Sabbath-school of about seventy children. By the exertion of a benevolent female there has been formed a Juvenile Society, which she superintends in person, and has furnished

with a library at her own expense. In this are about twenty-five youth of both sexes. We have also a Bible-class; but, as my time is so much occupied in my school, I have not been able to give that attention to it I should wish.—The meeting-house has been repaired in part by subscription, and the town have voted to raise enough to finish it. Very laudable exertions have been made to revive the singing; and this part of public worship, though conducted by those who are young in years and young in practice, is very respectable.'

He concludes by observing, 'For the assistance you afford, the church and people feel very grateful, and feel encouraged to hope that, could they obtain a grant of $200 from your Society for a few years, they might have the entire labours of a gospel minister. Every minister must know how very difficult it must be for him to work successfully, while half his time is devoted to another object. For myself, I wish for nothing more than a competency. I have felt that the need of pastoral labour is so great, that I could not consent to divide my labours another year. I have therefore finished my engagements in school,'—the Academy at Hampton,—'and am now devoting my whole time to the work of the ministry, trusting that the Great Shepherd will make some provision for a poor sheep.'

Although not to the amount desired, in any one year, yet to a considerable amount the Directors have felt it a pleasure to make a grant to Stratham, for the maintenance of the ordinances of the Gospel, and continuance of Rev. Mr. Cummings's ministry.

Epsom has for a considerable time engaged the attention and received the expenditures of this Society. But their late minister, the Rev. *Jonathan Curtis*, has, by advice of an Ecclesiastical Council, been separated from that people, and recommended to employment as a Minister, in some other part of his Master's vineyard. In a letter to a member of this Board, stating the circumstance, he subjoins, 'But,

Sir, though I did think it best, all things considered, that my connexion with the people in Epsom should be dissolved; yet I do most sincerely and earnestly hope, that your Society will not immediately determine to discontinue your assistance to them. There are now upwards of a hundred members in the church in that place. Many of them are truly exemplary, excellent Christians, who have mourned over difficulties which they had neither produced nor could remove. And I think all will so profit from the events of the past year, that a better state of things may be expected in future.'

Assistance has been voted to religious societies in Springfield, Somersworth and Meredith-Bridge, for enabling them to settle the Gospel ministry; and it is confidently believed they will be successful. Importance has been attached to each of these places, and they have been recommended to the Directors by judicious ministers. In due time we may hope to hear the result.

Rhode Island.

The Church and congregation at *Tiverton* have been supplied in the manner indicated the last year, and the arrangements entered into are calculated to allow scope for the exertions of the people, while aid is afforded for their encouragement. No special account of the actual state of religion in that place has as yet been received.

The labours of Rev. Mr. *Brown* at *Little Rest* and its vicinity will be better understood from his own communication, than from any other statement. 'Soon after my return from Boston in May last,' he observes, 'a school for the instruction of young ladies in the higher branches of education, both solid and ornamental, was opened in this place by a pious young lady, who accompanied us from Charlestown. The effect of the School was very gratifying and encouraging. We continue the Academy, as the last

year; but we need patronage. Its continuance and prosperity appear very important.

'No addition has been made to our little church; and it is probable that an aged brother will never be able to be out with us again, if he should not be soon taken away. Yet the meetings of the church are very generally refreshing to us, and to others who are occasionally with us. Our stated meetings on the Sabbath are generally well attended, and often solemn and feeling; and sometimes we feel much encouraged. But we are yet left to wait in disappointment for a reviving season.

'In addition to the Academy and Female School we have had an excellent Singing School kept by a young gentleman from College, of active piety, and happily qualified both to teach and to govern. The influence of the school has been very desirable, and appears to add new interest to our meetings for public worship. We have recently formed a Library Society, and have obtained subscriptions to the amount of about three hundred dollars. May not,' he asks, 'some valuable donations be hoped for from Massachusetts?

'Beside my stated and occasional labours in this place, I have preached within the year at East Greenwich, Charlestown, Westerly, Hopkinton and Richmond, with several other places. I have administered the ordinance of baptism to ten persons—four adults and six children; have received four persons into the church in East Greenwich, and administered the sacrament of the Lord's Supper from home seven times, joined two couples in marriage; officiated on four funeral occasions, and attended one ecclesiastical council.'

Massachusetts.

A letter of thanks has been received from *Troy*, or Fall River, on behalf of the First Congregational Church and Society there, for the aid already afforded; and the Committee add: 'Our Church and Society are yet small, but increas-

ing. Our pastor is universally esteemed among his flock.—With such instruction and the blessing of heaven to attend it, we hope and trust that the work of the Lord will prosper among us.'

From the Rev. *Augustus B. Reed*, their pastor, a letter has been received by one of the Board, during the present month, of the following tenor. 'While your beneficence towards this people calls for their acknowledgment and gratitude, I presume that a few lines relative to the state of religion among them will not be entirely unacceptable to you.'

'Nothing has occurred during the past year that is specially interesting. The meetings mentioned in my former communication have generally been continued, and the congregation on the Sabbath has been comparatively large and increasing. Though there has been no general revival, yet God has graciously been pleased to induce some among us to take their stand with His people. Ten persons, four males and six females, have lately been added to the church; eight by recommendations from other churches, and two by baptism. The church now consists of forty-two members, twelve of whom are males, and thirty, females. A "Sunday School" is continued, and attended with flattering success.

'The population in this village,' he adds, 'is rapidly increasing, and much needs to be done. While I have laboured here, it has been with a deep sense of the importance of the work in which I am engaged, and with earnest endeavours to "make full proof of my ministry" by attending with fidelity to all its duties.' He concludes with the pious desire; 'While we share your beneficence, grant us an interest in your earnest prayers.'

The report of the Rev. Mr. *Tolman*, of Dunstable, states: 'The past year I have laboured among this people as usual—have attended thirty-four prayer-meetings, and twenty-two religious conferences—have preached ninety-six sermons, administered the sacrament of the Lord's Supper eight

times, four to my church, and four elsewhere—visited seventy or eighty families, and conversed with more than two hundred and thirty persons on the all-important subject of religion—baptised five, two infants, and three adults—attended ten funerals, five in town and five elsewhere—and visited four schools. One has been removed from the church, by death, and three added by profession.

'A small Sabbath-school was attended last summer, as well as the summer before, but with little success.—Meetings on the Sabbath are quite well attended. The church and society under my care continue united and firm; and if I mistake not, the cause of Christ is rising.—Within a few months past, one instance of hopeful conversion, and a few of conviction, have occurred;—and it is expected that, in a short time, two or three will be added to the church.'

From the ancient town of *Lynn*, in our immediate vicinity, an application has been made, for assistance to the church and people of its First Parish. This, it is believed, was the sixth church established in the jurisdiction of Massachusetts, and its venerable house of worship has been standing more than one hundred and forty years. Their faithful Pastor, in his application for aid, agreeably to a vote of the parish, remarks: 'The Church, which is one of the oldest in the Commonwealth, contains between 60 and 70 members, some of whom mourn over their low estate, and cannot entertain the thought of becoming extinct as a church, but with the most painful emotions. Could your Society afford them the aid which is now asked,—aid which would not be asked were it not for the conviction that without it this ancient Church and Society must soon be deprived of the stated ministrations of the Gospel, if not become entirely extinct,—their desponding hearts would revive, and they would cherish the liveliest sentiments of gratitude, I trust, towards your Society, and to God their heavenly Benefactor.' The Directors have been enabled to extend such aid, as,

with the Divine blessing, may be instrumental in retaining the Gospel Ministry in that place.

Distribution of Books.

The valuable Sermons, known by the name of the Seaman's Preacher, by Rev. Mr. *Ryther* of Wapping, revised by Rev. Mr. *Palmer*, and recommended by that evangelical Christian Minister, the late excellent *Newton*, were republished by this Society at a time antecedent to that in which Seamen have received so many attentions. In 1806, this work, valuable especially to Seamen, but not unacceptable to any pious heart, was prepared for sale or gratuitous distribution. But it was found, that, although the price was reduced, few became purchasers. During the past year, therefore, the Directors came to a resolution, that, reserving a number in the hands of the Clerk for distribution among Seamen in this port, the whole of the remaining copies of their entire edition should be intrusted to discreet and pious individuals in the principal cities and seaports of the United States for a judicious dispersion, by gift, among Seamen. Seven hundred copies have therefore been sent, respectively, in parcels of fifty or one hundred copies each, to Marblehead, Salem, New Bedford, Nantucket, Portland, Providence, New-York, Philadelphia, Baltimore, Charleston and New Orleans, including with the last several Tracts. They have also assigned one hundred copies to the Sandwich Islands, and intrusted them to the Missionaries there for the supply of such Seamen, as now touch at these interesting fields of Christian labour.

Letters of thanks have been received from several quarters, in return for these deposits in the hand of active benevolence—among which that of the Rev. Mr. *Eastburn* of Philadelphia states, 'I have begun to deliver them on board of vessels going away, and will endeavour to distribute them to the best advantage in my power, and do sincerely thank

you and the Society for sending so valuable a present. We are much encouraged,' he adds, 'in our attempts to promote the spiritual benefit of Seamen. We have now a large and convenient place of worship near the river, which is filled with them and their families every Lord's-day. Many appear very serious and no place of worship [is] more orderly and solemn in our city. Many when leaving the port write very affectionately, and desire to be remembered in the prayers of their Church all their voyage, which they repeat from distant ports when they have opportunity of sending their letters.'

A series of the publications of the Society, as far as it was practicable to form it, was sent for discretional distribution or use to the Rev. Professor *Hildreth* of Exeter, N. H. A part of these, though designed at first for supplying a town in New Hampshire, found their way, providentially, by the hands of a zealous sister of the Church of Christ, and teacher of youth, to the wilderness on the eastern frontier of Maine, where, it is confidently hoped, they have imparted some valuable instruction to the poor and ignorant.

Resources.

By an inspection of the Treasurer's accounts the last two years, it will be perceived that in the former of these years the annuities of Members amounted to but $101, in the latter to $100. This sum is confessedly small. Female exertion and beneficence have been put into kind requisition to do good by this Society. Between $400 and $500 in the one year, and $600 in the other, attest the efficiency of their regard to our object. The thanks of the Society are due to those Female Auxiliary Institutions connected with it, to whose agency these benefactions are justly accredited. Let them thrive and prosper—until, to apply the scriptural language of one of our Missionaries, 'the blessing of many ready to perish, come upon them.' The remarks now offer-

ed show the need of extraneous aid. The friends of the Society, therefore,—the friends of our Churches,—and especially of those which mourn in their affliction, under the inroads of infidelity, indifference, avarice, poverty or misfortune—should be urged to exert their influence to obtain a supply.

Doubtless, it is one of the designs of Divine Providence, that intelligent agents, in a state of probation, should feel the limitation of their powers, and know by it their dependence on God. With Societies, as well as with individuals, it is true, that more good is desired, than their means will allow them to effect; and they must often commiserate where they cannot relieve.

(Signed)

A. HOLMES,
W. JENKS,
JAMES P. CHAPLIN,
} *Committee.*

May 24, 1825.

Read and accepted by the Directors, and ordered to be printed.

Officers of the Society,

ELECTED MAY 24, 1825.

Rev. ABIEL HOLMES, D. D. *Cambridge*, President.
SAMUEL H. WALLEY, Esq. *Boston*, Vice President.
Rev. WILLIAM JENKS, *Boston*, Clerk.
Rev. SAMUEL STEARNS, *Bedford*, Secretary.
Dea. JAMES MELLEDGE, *Boston*, Treasurer.
SAMUEL T. ARMSTRONG, Esq. *Boston*, Librarian.

Other Directors.

Rev. SAMUEL GILE, *Milton.*
Rev. DANIEL HUNTINGTON, *North Bridgewater.*
Rev. BENJAMIN B. WISNER, *Boston.*
Dr. JAMES P. CHAPLIN, *Cambridgeport.*
Dea. THOMAS McCLURE, *Boston.*
Dea. EDWARD PHILLIPS, *Boston.*

TREASURER'S ACCOUNT.

Cr. The Massachusetts Society for promoting Christian Knowledge in account with James P. Chaplin, Treasurer.

Permanent Fund.

1824. May 24.	By Oliver Holden, Esq.'s Deed of lots of land in Charlestown,	$600 00
	Col. Ephraim Brigham's Note and Mortgage,	1,000 00
	Maj. William Dalrymple's Note and Mortgage,	880 00
	Joint and several Note of Abel Bruce, and Rufus Fisher,	344 51
	Benjamin Bigelow's Note, as Treasurer of the C. P. Fire Society,	60 00
	David Buttrick's Note and Mortgage,	600 00
1825. May 24.	Cash rec'd from May 25, 1824 to April 26, 1825,	43 60
	Present amount of Permanent Fund,	$3,528 11

Contra Dr.

1825. May 24.	To Oliver Holden's Deed of land,	$600 00
	Col. E. Brigham's Note and Mortgage,	1,000 00
	Maj. William Dalrymple's Note and Mortgage,	880 00
	Note of Abel Bruce and Rufus Fisher,	344 51
	B. Bigelow's Note,	60 00
	David Buttrick's Note and Mortgage,	600 00
	Cash on hand belonging to the Permanent Fund,	43 60
		$3,528 11

Distributing Fund. Cr.

1824. May 24.	By cash in the Treasury,	$566 30
	" " Received of Rev. William Jenks for a copy of Seaman's Preacher,	30
1825. May 24.	Annuities paid by Members from May 25, 1824, to this day,	100 00
		$666 60

Annuities of Female Auxiliary Societies.

1824. May 25.	Fem. Cent Soc., Ipswich, south parish, Miss Anna Dana, Tr.	$9 00
	Bedford Fem. Char. Soc., Miss E. Bacon, Treas.	25 04

	Fem. Cent Soc., Framingham, Miss M. Kellogg, Treas. - -	12 58
	" " Newton, West parish, Mrs. L. Greenough,	11 39
	" " Needham, Mrs. R. Noyes, - - - - -	6 30
	" Soc. for promoting Christian Knowledge, First parish, Cambridge, Miss S. Munroe, Treas. - - - -	21 21
26.	Fem. Charitable Soc., Second parish, Waltham, Mrs. M. Hobbs, - - - - - - - - - - - - -	35 00
28.	Charitable Fem. Soc., Groton, Miss A. T. Dixon, Treas.	33 50
31.	Newburyport Fem. Soc for promoting Christian Knowledge, Miss M. Greenleaf, Treas. - - - - - - -	61 50
June 7.	Fem. Aux. Soc., Danvers, Mrs. S. Putnam, - -	52 50
	" " Middleton, Mrs. A. Adams, - -	6 50
30.	" Cent Soc., Medfield, Miss S. Townsend, - - -	14 75
Aug. 4.	" Charitable Soc., Ipswich, First parish, Mrs. H. Harris,	18 50
20.	Second Fem. Cent Soc., Newburyport, Miss C. Frothingham,	3 00
Sept. 15.	Fem. Cent Soc., Stratham, N. H. Mrs. E. Wingate,	10 00
Nov. 29.	" Aux. Soc., Bradford, East parish, Miss R. Greenough,	9 70
1825. Feb. 23.	Fem. Cent Soc., Pepperell, Mrs. B. Horsley, -	8 00
March 16.	Fem. Charitable Soc., Boxford, North parish, Mrs. Pearl, - - - - - - - - - - - - -	36 25
May 10.	Fem. Soc., for promoting Christian Knowledge, Cambridgeport, Mrs. A. Wheeler, - - - - - - -	40 07
18.	Fem. Soc. for promoting Christian Knowledge, Cambridge, First parish, Miss S. Munroe, - - - - - - -	20 66
		$435 45

Donations of Sundry Benefactors.

1824. May 26.	Ladies in Boston, collected by Miss C. Lane, -	$9 00
June 7.	Miss H. Peabody, Middleton, - - - - - -	1 00
Sept. 14.	Congregational Church, Wellfleet, by Rev. T. Davis,	4 50
	Rev. T. Davis, Wellfleet, - - - - - - - -	1 50
Nov. 29.	Members of Congregational Church, Greenland, N. H.	2 00
	Juvenile Soc., Bradford, East parish, - - - -	5 00
1825. April 25.	Ladies in Boston, by Miss C. Lane, - - -	6 21
		$29 21

Collected by Missionaries.

1824. July 14.	Congregational Society, Albany, Maine, by Rev. T. Hilliard, - - - - - - - - - -	$44 00

Public Contributions.

1824. May 26.	Assembly at Park Street, after Sermon by Rev. D. Huntington, - - - - - - - - -	$45 21
1825. Jan. 12.	Congregational Society, West parish, Newton, by Rev. W. Greenough, - - - - - - -	11 63
		$56 84

Interest on Permanent Fund.

1825.	May 23. Five sixths of interest on above Fund, received from June 23, 1824 to April 26, 1825, - - - - - -	$168 00

Male Missionary Societies.

1824.	May 25. Piscataqua Miss. Soc., N. H. by Rev. Mr. Putnam,	$100 00
1825.	May 23. Balance of interest on the Brackett Fund, after paying Annuity to Rev. E. Abbot, - - - - - -	100 00
		$200 00
	Amount received since May 26, 1824,	$1,600 10

Contra....Dr.

1824.	May 26. To cash paid Rev. A. B. Reed, in full of a year's allowance towards his support at Troy, Mass. - -	$200 00
	Cash paid Mr. B. Beckford for his attendance at the Annual Discourse at Park Street Church, - - - - - -	2 00
	June 30. Cash paid Morris Bugbee for attendance at meetings of the Directors and Society two years, - - - - -	8 00
	July 14. Cash paid Rev. T. Hilliard, for three months missionary service at Albany, Maine, - - - - - - - - -	120 00
	Cash paid Morris Bugbee, for one year's attendance, -	4 00
	30. Cash paid Rev. S. H. Tolman, towards his support in Dunstable, Mass. a year, ending June 12, 1824, - - -	100 00
	Aug. 14. Cash paid Rev. Hosea Hildreth for 200 copies of two sermons, - - - - - - - - - - -	5 00
	Sept. 25. Cash paid Rev. Federal Burt, towards his support at Durham, N. H. a year, ending June 18, 1824, - - -	150 00
	Oct. 14. Cash paid Rev. Thomas C. Upham, in full of contract with him towards his support at Rochester, N. H. to Jan. 16, 1825, - - - - - - - - - - -	50 00
	Dec. 10. Cash paid Mason Putnam, for binding 950 copies of Seamen's Preacher, - - - - - - - - - - -	57 00
1825.	March 16. Cash paid Rev. T. C. Upham, in full of allowance towards his support at Rochester, N. H. ending May 21, 1825,	34 00
		$730 00
	May 23. To cash in the Treasury, - - - - - -	870 10
		$1,600 10

Boston, May 24, 1825. We the subscribers, appointed a Committee by the Board of Directors, to examine the accounts of the Treasurer of the Society for Promoting Christian Knowledge, hereby certify, that the same are correctly kept and properly vouched, and we find that the amount of the Original Fund at this time, is three thousand five hundred and twenty-eight dollars and eleven cents; of which sum, forty-three dollars and sixty cents in cash is in the hands of the

Treasurer. The residue is all invested in Notes and Mortgages, agreeably to the regulations of the laws of the Society and votes of Directors.

SAMUEL T. ARMSTRONG, } *Committee.*
JAMES MELLEDGE. }

Brackett Fund. Cr.

1824. May 25.	By S. Longley, Esq's. Note and Mortgage,	$2,500 00
	Col. Samuel Henry's Note and Mortgage,	2,000 00
	Rev. Daniel Chaplin's Note and Mortgage,	500 00
June 22.	Cash received of Col. Henry in full of six months interest on loan,	60 00
Dec. 25.	Cash received of Col. Henry, in full of six months int.	60 00
1825. Jan. 25.	Cash rec'd of S. Longley, Esq. in full of six months int.	75 00
Feb. 23.	Cash rec'd of Rev. D. Chaplin, in full of a year's interest on his Note,	30 00
April 20.	Cash rec'd of S. Longley, Esq. in full of six months int.	75 00
		$5,300 00

Contra....Dr.

1824. Nov. 20.	To Cash paid Rev. E. Abbot, in part of semi ann. payt. due 27th ult.	$50 00
29.	Cash paid Rev. C. Abbot, in full of semi ann. payt. due Oct. 27.	50 00
1825. March 23.	Cash paid Rev. E. Abbot, in full of semi ann. payt. due April 27,	100 00
May 23.	Cash paid Distributing Fund of Mass. Soc. for promoting Christian Knowledge, being the balance of income the last year,	100 00
	To S. Longley's Note and Mortgage,	2,500 00
	Col. S. Henry's do.	2,000 00
	Rev. D. Chaplin's do.	500 00
		$5,300 00

Boston, May 24, 1825. We the Subscribers, appointed a Committee by the Board of Directors, to examine the foregoing accounts of the Treasurer of the Brackett Fund, hereby certify that we have examined the account and the vouchers, and find them correct and proper, and that there is no money in the hands of the Treasurer of this Fund.

SAMUEL T. ARMSTRONG, } *Committee.*
JAMES MELLEDGE. }

May 24, 1825.

Read and accepted by the Directors, and ordered to be printed.

CATALOGUE OF MEMBERS

OF THE MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, INSTITUTED SEPT. 1, 1803.

Names.	*Residence.*	*Time of Election.*
*Samuel Abbott, Esq.	Andover,	One of the Founders.
John Adams, A. M.	Andover,	Nov. 27, 1811.
Rev. Jonathan Allen,	Bradford,	May 30, 1815.
Samuel T. Armstrong, Esq.	Boston,	May 26, 1818.
*Dr. James Baker,	Dorchester,	May 26, 1812.
Amos Blanchard, Esq.	Andover,	May 27, 1817.
Rev. Isaac Braman,	Rowley,	May 31, 1816.
Eleazer Brooks, Esq.	Lincoln,	Nov. 27, 1811.
Mr. Nicholas Brown,	Charlestown,	May 26, 1818.
*Rev. John Bullard,	Pepperell,	Sept. 15, 1813.
Dea. Josiah Bumstead,	Boston,	May 25, 1819.
Rev. Ebenezer Burgess,	Dedham,	May 28, 1822.
*Rev. Daniel Chaplin, D. D.	Groton,	One of the Founders.
Dr. James P. Chaplin,	Cambridge,	May 26, 1811.
Rev. Joseph Chickering,	[Then of] Woburn,	Sept. 15, 1815.
*Mr. Joseph Clap,	Dorchester,	May 27, 1817.
Mr. James Clap,	Dorchester,	May 27, 1817.
Hon. Nehemiah Cleaveland, Esq.	Topsfield,	May 25, 1824.
Rev. John Codman, D. D.	Dorchester,	May 31, 1809.
Rev. William Cogswell,	Dedham,	May 26, 1818.
*William Coombs, Esq.	Newburyport,	One of the Founders.
Jacob A. Cummings, A. M.	Boston,	May 31, 1809.
Pliny Cutler, Esq.	Boston,	May 28, 1816.
Rev. Joseph Dana, D. D.	Ipswich,	One of the Founders.
Rev. Samuel Dana,	Marblehead,	Sept. 15, 1815.
Rev. Timothy Davis,	Welfleet,	May 30, 1815.
Rev. Elijah Demond,	West Newbury,	May 25, 1824.
Rev. Rodney G. Dennis,	Topsfield,	May 25, 1824.
Rev. Peter Eaton, D. D.	Boxford,	May 28, 1805.
Jeremiah Evarts, Esq.	[Then of] Charlestown,	Nov. 27, 1811.
Samuel Farrar, Esq.	Andover,	May 28, 1805.
Rev. Elisha Fiske,	Wrentham,	Sept. 15, 1815.
*Rev. Eli Forbes, D. D.	Gloucester,	May 20, 1804.

* Deceased.

Names.	*Residence.*	*Time of Election.*
*Mr. Ephraim Forbes,	Cambridge,	May 27, 1817.
Mr. John Foster,	Andover,	May 14, 1814.
Dea. Charles Foster,	Andover,	May 27, 1817.
*Rev. Jonathan French,	Andover,	One of the Founders.
*Rev. Levi Frisbie,	Ipswich,	Jan. 20, 1804.
Dea. Joel Fuller,	Newton,	May 30, 1820.
*Caleb Gannett, Esq.	Cambridge,	One of the Founders.
Col. Lusher Gay,	Cambridge,	May 26, 1818.
Rev. Samuel Gile,	Milton,	May 29, 1809.
Henry Gray, Esq.	Dorchester,	May 25, 1819.
Rev. Aaron Green,	Malden,	May 30, 1820.
Rev. William Greenough,	Newton,	One of the Founders.
Rev. Sewall Harding,	Waltham,	May 28, 1823.
*Mr. Aaron Hardy,	Boston,	May 29, 1810.
William Hilliard, Esq.	Cambridge,	May 27, 1806.
Rev. Calvin Hitchcock,	Randolph,	May 25, 1824.
Rev. Willard Holbrook,	Rowley,	May 25, 1824.
Rev. Abiel Holmes, D. D.	Cambridge,	One of the Founders.
Mr. Henry Homes,	Boston,	May 29, 1810.
Mr. Solomon Hovey,	Charlestown,	May 26, 1818.
Hon. Samuel Hubbard, Esq,	Boston,	May 28, 1822.
Rev. Heman Humphrey, D.D. [Then of]	Pittsfield,	May 29, 1821.
*Rev. Joshua Huntington,	Boston,	May 29, 1810.
Rev. Daniel Huntington,	N. Bridgewater,	May 30, 1815.
*David Hyslop, Esq.	Brookline,	May 28, 1816.
Mr. William Jackson,	Newton,	May 28, 1823.
Rev. William Jenks,	Boston,	May 29, 1821.
Dea. Joshua Jewett,	Rowley,	May 25, 1824.
Rev. David Kellogg, D. D.	Framingham,	Jan. 20, 1804.
Rev. James Kendall,	Plymouth,	Jan. 20, 1804.
Rev. David T. Kimball,	Ipswich,	May 31, 1809.
Jesse Kimball, jun. Esq.	Bradford,	May 25, 1824.
Mr. Caleb Le Bosquet,	Haverhill,	May 25, 1824.
Joseph Lord, Esq.	Ipswich,	May 30, 1815.
Dea. Thomas McClure,	Boston,	Nov. 27, 1811.
*Rev. Joseph McKean, D. D.	Cambridge,	May 30, 1815.
Dea. James Melledge,	Boston,	May 25, 1819.
Rev. Martin Moore,	Natick,	May 27, 1817.
Mark Newman, Esq.	Andover,	May 28, 1805.
Rev. Thomas Noyes,	Needham,	May 26, 1812.
Rev. Samuel Osgood,	Springfield,	May 30, 1815.

Names.	*Residence.*	*Time of Election.*
Mr. Simeon Palmer,	Boston,	May 25, 1824.
Mr. Ezra Palmer,	Boston,	May 25, 1824.
Mr. Peter Parker,	Bradford,	May 25, 1824.
Rev. Eliphalet Pearson, LL.D.	[Then of] Cambridge,	One of the Founders.
Rev. Gardner B. Perry,	Bradford,	May 30, 1815.
*Hon. John Phillips, Esq.	Andover,	One of the Founders.
Hon. William Phillips, Esq.	Boston,	May 30, 1815.
Dea. Edward Phillips,	Boston,	May 30, 1815.
Rev. Otis Rockwood,	Lynn,	May 30, 1820.
Mr. William Ropes,	Boston,	May 25, 1819.
Dea. Josiah Salisbury,	Boston,	May 31, 1809.
Mr. Edward Sharp,	Dorchester,	May 27, 1817.
Mr. Moses Shatswell,	Ipswich,	May 25, 1824.
Rev. Marshall Shed,	Acton,	May 28, 1822.
Rev. Samuel Spring,	Abingdon,	May 25, 1824.
Rev. Samuel Stearns,	Bedford,	Aug. 30, 1804.
Rev. Micah Stone,	Brookfield,	May 28, 1811.
Rev. Richard S. Storrs,	Braintree,	May 30, 1820.
John Tappan, Esq.	Boston,	May 31, 1809.
Mr. Obadiah Thayer,	Acton,	May 28, 1822.
Rev. Samuel H. Tolman,	[Then of] Shirley,	May 25, 1819.
*Hon. John Treadwell, Esq.	Salem,	One of the Founders.
*Beza Tucker, Esq.	Roxbury,	May 29, 1821.
*Dea. John E. Tyler,	Boston,	May 25, 1819.
Hon. John Varnum, Esq.	Haverhill,	May 25, 1824.
Rev. Benjamin Wadsworth,	Danvers,	Jan. 20, 1804.
Samuel H. Walley, Esq.	Boston,	May 27, 1806.
*Dea. John Walton,	Cambridge,	May 28, 1816.
*Rev. Ephraim Ward,	Brookfield,	Sept. 15, 1813.
Dr. Jesse Wheaton,	Dedham,	May 27, 1817.
Rev. John B. Wight,	East Sudbury,	May 26, 1818.
Rev. Avery Williams,	Lexington,	Nov. 27, 1811.
Rev. Samuel P. Williams,	Newburyport,	May 28, 1823.
Rev. Benjamin B. Wisner,	Boston,	May 28, 1822.
Rev. Leonard Withington,	Newbury,	May 25, 1819.
Artemas Woodward, Esq.	Medfield,	Sept. 15, 1813.
Dea. Elijah T. Woodward,	Newton,	May 30, 1820.
Rev. Luther Wright,	[Then of] Medway,	May 31, 1809.

CORRESPONDING MEMBERS.

Names.	*Residence.*	*Time of Election.*
Rev. Abiel Abbot, [Then of]	Coventry, Conn.	Jan. 20, 1804.
Rev. Ephraim Abbott,	Greenland, N. H.	May 28, 1822.
Rev. Archibald Alexander, D.D. [Then of]	Pr. Edwards' co. Va.	Jan. 20, 1804.
*Rev. Jesse Appleton, D. D. [Then of]	Hampton, N. H.	May 27, 1806.
Rev. Joshua Bates, D. D. [Then of]	Dedham,	Aug. 30, 1804.
*Hon. Elias Boudinot, LL.D. [Then of]	Philadelphia,	May 30, 1804.
Rev. Oliver Brown, [Then of]	Charlestown,	Nov. 27, 1811.
*Rev. Walter Buchanan, D. D.	Edinburgh,	May 27, 1806.
Rev. George Burder,	London,	May 27, 1806.
Rev. Daniel Dana, D. D. [Then of]	Newburyport,	Jan. 20, 1804.
*Rev. William Hollinshead, D. D.	Charleston, S. C.	Jan. 20, 1804.
Rev. Peter Holt, [Then of]	Epping, N. H.	May 24, 1814.
*Rev. Isaac S. Keith, D. D.	Charleston, S. C.	Jan. 20, 1804.
Rev. James Maffit,	Alexandria, Va.	May 28, 1805.
Rev. Asa McFarland, D. D.	Concord, N. H.	May 24, 1814.
Rev. Jedediah Morse, D. D. [Then of]	Charlestown,	One of the Founders.
Rev. James Muir,	Alexandria, Va.	May 28, 1805.
*Rev. Seth Payson, D. D.	Rindge, N. H.	Jan. 20, 1804.
Rev. Alexander Proudfit, D. D.	Salem, N. Y.	Nov. 27, 1811.
Rev. Israel Putnam,	Portsmouth, N. H.	May 30, 1820.
Rev. Stephen P. Rowan,	New-York,	May 3, 1811.
*Rev. Mase Shepard,	Little Compton, R. I.	May 27, 1806.
Rev. Benjamin Tappan,	Augusta, Me.	May 14, 1814.

AFRICA, *continued*.

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ire conversion to the theory first pro- nd of late years ably defended on nguistic grounds by Poesche and ace had its first seat, not in Asia, nces and northern Germany. Here ew up and from hence they spread f the tall, blue-eyed, light-haired do- o spoke them."

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die Gründe, welche Cuno bewogen e Europa als Urheimath Arier über- muss aber bekennen, dass ich wenig- ermanen und Slaven (wohl auch der n) zu demselben Resultate kam."

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are of the Aryans by means of their intercourse. The author here adopts of the origin of the Aryans.

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the European hypothesis, that is, that -European races is to be sought west- tward, appears to be far more in accor- " Schrader has later been convinced ence of the truth of this.

arb. u. verm. Aufl. Jena, 1890. 2955.85

Prof. O. Schrader's well-known Sprach- geschichte has just been published. It work rather than a new edition of an h a considerable part of the matter con- tion has been omitted, the new volume size of its predecessor, thanks to the material that has been introduced into Prof. Schrader has gone into the ques- e home of the Aryans. In his earlier emembered, he assented with consider- theory which placed it in Europe. He eory without reservation, and follows n the plains of South-western Russia as he Aryan nomads first pastured their they spread northward, westward, and y, Dec. 28, 1889.

[5270a.1.1883]; Geiger in Deutsche Litteraturzeitung, Oct. 20, 1883, col. 1459 [5250a.5.4]; *Same* in Ausland, Dec. 3, 1883, pp. 961–963; Gruppe in Wochenschrift für klassische Philologie, April 16, 1883, col. 481–490; Meyer in Philologische Wochenschrift, Dec. 1, 1883, col. 1505–1509; Saalfeld in Philologische Rundschau, Feb. 9, 1884, col. 183–187; Steinthal in Zeitschrift für Völkerpsychologie und Sprachwissenschaft, vol. 15, pp. 199–201 [*5225.50.15]; Ujfalvy in Revue d'anthropologie, 2e sér. t. 7, pp. 539–544 (4238.50). By Tomaschek in Literatur Blatt für orientalische Philologie, vol. 1, pp. 121–130 [3017.50.1].

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— The origin of the Aryans. An account of the prehistoric ethnology and civilisation of Europe. Illus. London. [1890.] [The contemporary science series. Ed. by H. Ellis.] 8°. 2235.109

Favors the European hypothesis. "I have obtruded my own opinions as little as possible. On the main thesis of the book they are essentially those of Spiegel and Schrader, though in several points I find myself rather in agreement with Cuno." — *Preface.*

— The primitive seat of the Aryans. (*In* Academy, vol. 32, December 3, 1887, p. 377.) *7390a.2.32

Extract from the Address before the Anthropological Institute, Nov. 22.

— The primitive seat of the Aryans. (*In* British association for the advancement of science. Transactions. 1887, pp. 895–897. London, 1888.) *7932.1

Tomaschek, Wilhelm. Ethnologische Forschungen über Ost-Europa u. Nord- Asien. Wien, 1881. 78 pp. 8°. [Ordered.]

Stammes zu suchen sind, das Gewicht der Thatsachen unbedingt zu Gunsten des westlichen Welttheiles entscheiden muss." — *Einleitung.*

Loeher, Franz von. Ueber Alter, Herkunft u. Verwandtschaft der Germanen. (*In* Koeniglich-bayerische Akademie der Wissenschaften. Sitzungsberichte der philosophisch-philologischen und historischen Classe. 1883, Heft 4, pp. 593–633. München, 1884.) *3266.50.1883

Favors the Germanic theory.

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Settles upon the south east of Europe as the original seat of the Aryans.

— Probleme der linguistischen Ethnographie. (*In* Geographisches Jahrbuch, 1872, pp. 299–317. Gotha, 1872. 8°.) *6288.1.6

"Alles diess führt ihn [Geiger] zu der Ansicht, dass die Urheimath der Indogermanen nicht in Asien sondern im mittleren Europa gesucht werden müsse. Im Ganzen können wir uns mit Benfey und Geiger vollkommen einverstanden erklären."

Mueller, Friedrich Max. Biographies of words and the home of the Aryans. London, 1888. 8°. 2958.60

Defends the Asiatic theory, and sharply criticises the supporters of the European hypothesis.

"There are many objections to the theory which would make Northern Europe the home of the Aryan race. Also to the sub-theory that looks upon the Scandinavians and North Germans as the modern representatives of the original stock, and upon the Finns as the descendants of the earlier race from which the Aryans have been evolved, both physiologically and linguistically."

Reviewed in Academy, vol. 33, Feb. 25, 1888, pp. 135, 136, by H. Bradley; Athenaeum, Feb. 1888, pp. 206, 207; Feb. 25, pp. 239, 240 [7210a.50]; in Mittheilungen der anthropologischen Gesellschaft, Wien, vol. 18, pp. 59–66; "Max Müller on the home of the Aryas," in Spectator, vol. 61, Sept. 22, 1888, p. 1293. 5184.5.61

— The cradle of the Aryas. (*In* The Open court, Vol. 3, Feb. 13, 1890, pp. 2087–2091. Chicago, 1890.) *7560a.75.3

Adheres to the Asiatic theory.

— The home of the Aryans. (*In* Good words, vol. 28, Aug., 1887, pp. 538–544, London.) 831.1.28

Same. (*In* Eclectic review, new ser. vol. 46, October, 1887, pp. 505–512.) *5237.50.46

Pauli, Carl. Die Benennung des Löwen bei den Indogermanen. Ein Beitrag zur Lösung der Streitfrage über die Heimat des indogermanischen Urvolkes. Münden, 1873. 8°. [Ordered.]

Argues that the lion was known to the original Aryans, and therefore their home was a *habitat* of the lion.

Penka, Carl. Die Herkunft der Arier. Neue Beiträge zur historischen Anthropologie der europäischen Völker. Wien, 1886. 8°. 6234.59

Penka's argument is anthropological rather than linguistic. He argues that most of the Aryan-speaking races are only Aryan by language, not by blood. Scandinavia is selected by him as the original country.

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— Origines Ariacae. Linguistisch-ethnologische

"He endeavors to substantiate th in an earlier work, and to show that tl Aryan languages were the fair-ha complexioned dolichocephalic race, in its greatest purity in Scandinavia; which in the neolithic period spread its yoke upon subject populations, li Normans of later days, and carrying which afterwards developed into the that, finally, it was the same race whi of the palæolithic age inhabited Europe. Dr. Penka would ascribe tc the semi-arctic climate of palæolithic blanching of its skin and hair — a fo Dr. Poesche, in 1878, endeavored to conditions of the Rokitno marshes in F the cradle of the white Aryan race."

Reviews of Penka's Origines emy, Dec. 8, 1883, pp. 384 [7390a.2.24]; Berliner philol schrift, Jan. 12, 1884, by Justi aturzeitung, Nov. 3, 1883, col. 1 berger [5250a.5]; Literarisches 22, 1883, col. 427, 428 [5270a.1.

— Ueber die Zeit des ersten Au in Nord-Europa und die Frage der Arier. (*In* Globus, vol. Braunschweig, 1888.)

Piétrement, C. A. Les Aryas patrie. Paris, 1879. 53 pp. 8

Upon the basis of certain portion author constructs the theory that the Russian Turkestan was the original c Harlez deals with Piétrement in the 15 juillet, 1880 [4957.50] showing that tl data for the investigation of the primiti

— Les chevaux dans les temps historiques. Paris, 1883. 8°.

In chapter III, the author treats of t of the Aryans.

Poesche, Theodor. Die Arier historischen Anthropologie. Jen

"I distinctly locate the birthplace great swampy region, the Palus Magn in which the river Dnieper takes it *Nation*, Mar. 8, 1881.

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— Blondheit und Albinismus. Anthropologie, vol. xiv, pp. schweig, 1882.)

Ratzel, Friedrich. Die Kultu und neuen Welt. Leipzig, 1888 B. 3.] 8°.

"Ratzel tient pour vraisemble (mai que les premiers Aryens étaient des l'Europe du Nord, dans le voisinage de là leur langue s'est répandue peu à conquête." — *Revue critique.*

Rendall, Gerald H. The cradl London, 1889. 63 pp. 8°.

Summarizes the results of investig first sight it must appear idle guesswork identification of the founders of the Ar amination shows that the possible alte the collateral evidences of anthropolog ing and more harmonious than might and Penka has gone far towards establi between Aryan speech and the race of central and immemorial home is found

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of the Aryans, and fixes upon the
e as the original home. Canon Tay-
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his book is a restatement of the views
er, though in several points he finds
ement with Cuno, "whose ingenious
nost unknown in this country [Eng-
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of the origin of the Aryan languages.
er discussing the Stammbaum theory,
chmidt and Leskien, came to the con-
never been, as had been universally
primitive Aryan speech." — *Taylor.*

ie Aryan homestead. (*In* At-
bl. 57, May, 1886, pp. 634–644.
*5324.1.57

. Die Heimath der Arier oder
In Kosmos, vol. ix, 1881, pp.
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mit eine wahre *vagina gentium* die
scher Stämme."

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nd Statistik. Jahrg. 8, p. 369.

te ein gewaltiges, wie es scheint thrak-
von Urgermanen; die Westgermanen
n Germanen) und die Nordgermanen
ien nur Bruchteile dieses Urvolks, das
zuhause sein muss."

Lazarus. La civilization des
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ginal home of the Aryans have not stood
prejudiced scholars." — *Mueller.*

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arterly review, vol. 80, October,
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e Avesta, "ne peut fournir aucun renseigne-
vement à la patrie primitive des Aryas," in
rement.

Italien sowie in das übrige Europa. Historisch-linguistische Skizzen. Berlin, 1870. 8°. 3885.51

Derides the European hypothesis. Investigates the Aryan civilization and origin by their possession of domestic animals and plants.

—Das Salz. Eine kulturhistorische Studie. Berlin, 1873. 16°. 5979.36

"Einen äusserst energischen Anwalt fand die asiatische Hypothese fernerhin in Keinem geringeren als Victor Hehn." Aims to prove that salt was known only to the European Aryans, and that they became acquainted with it after the migration from Asia.

— The wanderings of plants and animals from their first home. Edited by James Steven Stallybrass. London, 1885. 8°. 3852.66

Hoefer, A. Die Heimat des indogermanischen Urvolkes. (*In* Zeitschrift für vergleichende Sprachforschung. Herausg. v. A. Kuhn. Vol. 20, pp. 379–384. Berlin, 1872.) *4258.1.20

"Eine eigentliche Polemik gegen die Anhänger der neuen Lehre eröffnet zuerst A. Höfer." — *Schrader.*

Jolly, Julius. Ueber den Stammbaum der indogermanischen Sprachen. (*In* Zeitschrift für Völkerpsychologie und Sprachwissenschaft. Vol. 8, pp. 15–39. Berlin, 1873.) *5225.50.8

— Noch einmal der Stammbaum der indogermanischen Sprachen. (*In* Zeitschrift für Völkerpsychologie und Sprachwissenschaft. Vol. 8, pp. 190–205. Berlin, 1873.) *5225.50.8

Krebs, H. Ursprung und Einheit des Menschengeschlechts. (*In* Allgemeine Zeitung. Beilage, no. 345, 346, Dec. 12, 13, 1883. München, 1883.) *6301.50

Krek, Gregor. Einleitung in die slavische Literaturgeschichte. Akademische Vorlesungen, Studien und kritische Streifzüge. 2te völlig neu bearbeitete und erweiterte Auflage. Graz, 1887. 8°. 3062.100

"Im grossen und ganzen dieselben Ansicht wie Spiegel vertritt Gregor Kreck, der . . . in seiner Einleitung [etc.] auch die Fragen nach der Cultur und Urheimat der Indogermanen mit eingehender Kenntnis der Litteratur über diese Gegenstände erörtert." — *Schrader.*

Lacouperie, Terrien de. The primitive home of the Aryans. (*In* Academy, vol. 33, May 5, 1888, pp. 310, 311.) *7390a.2.33

"The region bordering the Caspian north and west may have been the seat of the Aryan formation, and therefore the primitive home of the race."

Landau, Moritz. Ursprung und Verbreitung der Arier. (*In* Magazin für die Litteratur des In- und Auslandes, 10. Mai, 1884, vol. 53, pp. 296–298.) *5241.55.53

Lapouge, Georges de. Questions aryennes. (*In* Revue d'anthropologie, 3e sér. t. 4, mars 15, 1889, pp. 181–193. Paris, 1889.) *4239.50

Latham, Robert G. Elements of comparative philology. London, 1862. 8°. 2955.23

Latham was the first to discredit the Asiatic hypothesis. In discussing the origin of Sanskrit, he expresses the opinion that Sanskrit reached India from Europe, although he finds no historical evidence of it, but argues from *à priori* presumptions.

Lindenschmit, Ludwig. Handbuch der deutschen Alterthumskunde. Theil 1. Braunschweig, 1880–89. 8°. 2833.59

"Überhaupt ist zu bemerken, dass gerade die Anthropologen und Prähistoriker die neue Lehre von dem europäischen Ursprung der Indogermanen mit besonderer freudiger Hast ergriffen haben. Ich will es daher nicht unterlassen, das Urteil des bedeutendsten derselben L. Lindenschmits über unseren Gegenstand zu erwähnen." — *Schrader.*

"Eine Lebensdauer und Lebenskraft von gleich nachhalti-

European Origin of the Aryans

The belief that the Aryans originated in Central Asia first gained notice from th
an l aide l by the approval of Lassen, Grimm, Pictet, Schleicher, Max Müller, and othe
time the prevailing opinion. In 1851, however, Latham first cast doubt upon it in hi
and in his later works on Language. His opinion was received with indifference, a
Hehn said, " And so it came to pass that in England, the native land of fads, there c
the head of an eccentric individual the notion of placing the cradle of the Aryan race
were not wanting in the meantime, however, some who did not scoff at Latham's p
being Whitney, who took rather an agnostic than an assenting position. It was only af
of contemptuous neglect, says Canon Taylor, that Latham found his first real disciple
the preface to Fick's " Vergleichendes Wörterbuch d. indogermanischen Sprachen,"
pointed out that the beech and the birch, with which the original Aryans were acqua
nous to Europe, whereas the characteristic animals and trees of Southern Asia, such a
and the palm, were known only to the Indians and Iranians." Geiger, in his " Zur
schichte der Menschheit," 1871, added further arguments in favor of Benfey's theory
Cuno, in his " Forschungen im Gebiete der alten Völkerkunde," fixed on the great
Europe, stretching from the Ural mountains over Northern Germany and the north
the Atlantic, as presenting the necessary geographical conditions where could have b
dialectic differences which afterward developed into the several Aryan languages." He
upon which later investigators have worked, that Aryan language was not coextensive
Johannes Schmidt, in " Die Verwandtschaftsverhältnisse der indogermanischen Sprach
disproved the theory of successive migrations of Aryans from the East. The works
gave a new turn to the views on the question of the origin of the Aryans, and the Eu
found a growing number of adherents. Friedrich Müller in 1873, Spiegel in 1871, pr
the views of Cuno and Benfey. Up to 1878, when Poesche's book, " Die Arier," w
linguistic arguments had been adduced; but Poesche took the anthropological testim
original home of the Aryans in the great Rokitno swamp. In 1883 the publication of
Ariacae," and Schrader's " Sprachvergleichung und Urgeschichte," gave fresh impet
hypothesis. Penka deduced principally from anthropological evidence that the Scan
parent stock of the Aryans; while Schrader made a judicial survey of the whole q
with a cautious endorsement of the European theory. In the second edition of Schr
published, the author announces his complete conversion to the views of his predeces
fact of Europe being the original home of the Aryans. The best statements in Engli
pean standpoint, relative to the controversy about the home of the original Aryan
in Rendall's " The cradle of the Aryans " and Canon Taylor's " The origin of the Ary
theory has staunch defenders in Hehn, Max Müller in his " Biographies of Words," a
in " L'origine européenne des Aryas."

The list herewith printed aims to be only an enumeration of the principal book
have been published upon the European hypothesis, since the latter attained prominen
of Cuno, Poesche, Penka, and Schrader.

Arcelin, Adrien. L'origine des Aryas. (*In* Revue des questions scientifiques. Jan., 1880, p. 331.)

Directed against Piétrement's theory.

Arctic origin of the Aryan races. (*In* Knowledge, vol. 11, February, 1888, pp 77, 78. London, 1888.) *5301.10.11

Benfey, Theodor. Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland seit dem Anfange des 19. Jahrhunderts mit einem Rückblick auf die früheren Zeiten. München, 1869. 8°. 3915.54.8

" Der Verfasser dieser Geschichte hat sich durch mehrere Momente, insbesondere durch den Mangel von Urnamen für die grossen Raubthiere Asiens, z. B. den Löwen, welcher bekanntlich noch in historischer Zeit in Griechenland existirte, also wohl so gut wie der Bär, der Wolf hier und in Indien einen etymologisch identischen Namen führen würde, wenn sich ein solcher in der Grundsprache befunden hätte, bestimmen lassen, die Urheimath der Indogermanen in Europa zu suchen und wird darüber an einem andern Orte eingehender handeln."

— Die Indogermanen hatten schon vor ihrer Trennung sowohl Salz als Ackerbau. Aus einem Vortrage Theodor Benfey's, gehalten in der Sitzung der Juli 27, 1875, pp. 3269, 3270; 3288. Augsburg, 1875.)

" So liefert der hier gegebene Nachw
manen schon zu der Zeit Salz kannten
trenntes, einheitliches Volk bildeten,
meine Ueberzeugung, dass sie sich z
religiöse und sociale Verhältnisse sc
charakterisirten Volke nicht im Inner
haben, sondern gerade in der Local
Entwicklung verlege, oberhalt das S
von dem Kaspischen Meere."

Bertin, G. The origin of the A
my, vol. 32, Dec. 24, 1887, p. 4

Bradke, P. von. Dyâus Asura,
d. Asuras. Halle. 1885. 8°.

" Von Bradke hält an der asiatisch
Indogermanen fest, seine Abhandlung
eines der schwierigsten aber auch int
der arischen Religionsgeschichte gewi

— Über Methode und Ergebni
(indo-germanischen) Alterth
Giessen, 1890. 8°.

Brugmann, Karl. Zur Frag
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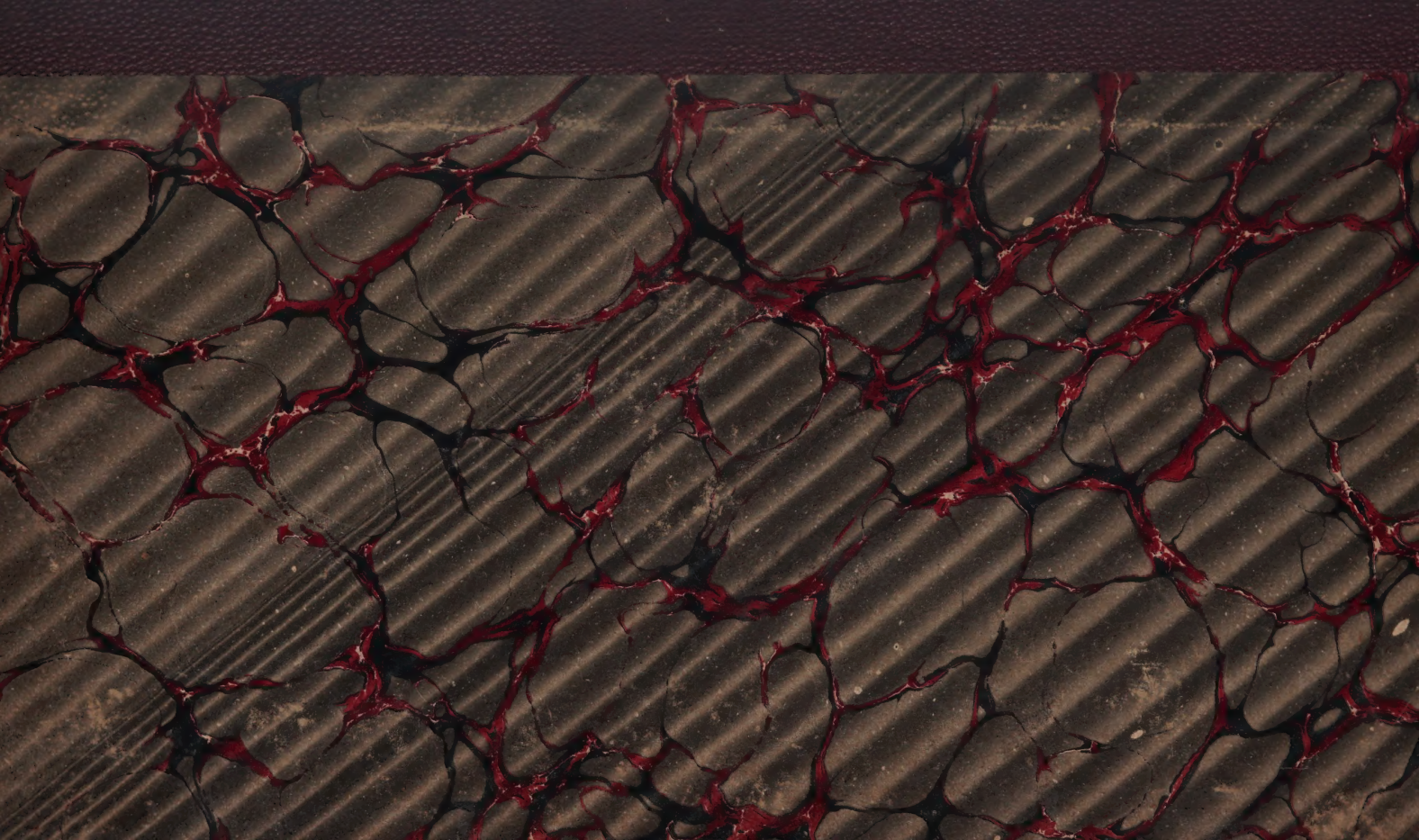
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